THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"*Behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore, a man being a servant of the devil cannot follow Christ; and if he follow Christ he cannot be a servant of the devil.*" BOOK OF MORMON, MORONI 7: 11.

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THE ETERNAL LIFE OF MAN*

PRESIDENT RUDGER CLAWSON
OF THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS, notwithstanding there are many attractions in Salt Lake City to engage the attention of the people, there is still a very large gathering in this Tabernacle this morning. I greatly rejoiced in the spirit and teachings of the conference yesterday. I trust that the Lord will continue to be with us to-day, by the influence and power of His Holy Spirit, that it may be a time of rejoicing and thanksgiving.

A PERPLEXING QUESTION

I am reading in part from one of the daily papers, a message wired from Glasgow, Scotland, September 10th, 1928:

The great mystery of the origin, nature and purpose of life always will remain to tease, stimulate or humiliate mankind, Professor C. Lovatt Evans told the physiology section of the British Association for the Advancement of Science to-day.

Professor Evans is a fellow of the Royal Society, a member of the Royal College of Surgeons, a doctor of science and one of the best known physiologists in the world. His remarks were made in the course of the presidential address for the physiology section of the science association. . . .

"Matter, energy, time and space are in the melting pot," he said,

*Address delivered at the third session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 6th, 1928.

"and out of it will come, we know not what kind of strange relations, one to another. One thing we may be sure, no final explanation will follow."

The position taken by this learned professor is extraordinary. He assumes that man will never come to know the purpose of life. And if that be true, I take it that there would be very little or no satisfaction in living. Man is fearfully and wonderfully made. He is the marvel of creation, he is the noblest work of God. Nevertheless, Professor Evans, by the study of man, could never ascertain the purpose of life.

THE AUTHOR OF LIFE

If this mystery is to be solved at all, it would be well for Professor Evans and all others interested in the subject to go back of man, back to the beginning, and there become acquainted with the Author of life. Who is the Author of life? I take it that this is a pertinent question. The answer is, God, the Father, the Creator of the heavens and the earth. He is the Author of life. That such knowledge is vital to the consideration of the subject before us, is made clear by the following scripture:

This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 3.

How shall we come to know Him, that He may reveal to us the purpose of life? We can only know Him by rendering obedience to the Gospel, the plan of life and salvation which He has given, and through such knowledge by obtaining the Spirit of God. This is clearly indicated in the following passages of scripture:

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.—1 Cor. 2: 9-12.

Having progressed sufficiently to get possession of the Spirit of God, our minds will be illuminated so that we can comprehend the things of God.

WHAT IS MAN?

The scriptures teach us that mankind are the children of God, or in other words, that God is the Father of our spirits, while our earthly parents are the fathers and mothers of our bodies. If this be true—and it is true—it follows that there was a great

family of spirits in the spirit world, God Himself being at the head of said family. The earth was created then, that these spirits might come down and get bodies. This is clearly and beautifully set forth by the following quotation from the 2nd Chapter of Genesis:

> And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

What was the breath of life here referred to? Why, it was the man's spirit that God put into his body. He never was a living soul prior to that first great creative act, but now that he has a body combined with a spirit, it constitutes him a living soul. We begin to see something of the purpose of life. The spirits of men and women came down to the earth to get bodies, and I take it, my brethren and sisters, that this was indeed a great and glorious privilege.

THE PURPOSE OF LIFE

Man stands upon the threshold of life. The question might well be asked: Following his birth, what is the purpose of it all?

The following significant language will be found in the Book of Mormon, a record of sacred scripture:

> Adam fell that men might be; and men are, that they might have joy. (Book of Mormon, page 51, paragraph 25.)

Men are here upon the earth then that they might have joy. Is there anything more desirable than happiness or joy? We are all seeking it; we all want it. How is it to be obtained? It can only be obtained through the Church and kingdom of God. How may one get into this Church and kingdom of God? The answer is: He must be born into it. He was born into the world to begin with, and now if he comes into the kingdom of God he must be born into it.

Christ said to Nicodemus upon one occasion:

> Except a man be born again, he cannot see the kingdom of God.
>
> Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.—John 3: 3, 5.

So that it becomes in a sense a real birth. Baptism by water and the laying on of hands for the reception of the Holy Ghost, is the door that leads into the Church and kingdom of God.

MARRIAGE FOR ETERNITY

It might be said of man that after coming into the Church and kingdom of God, the purpose of life could not be fully realized without marriage—marriage for time and eternity. In the beginning, when man was formed from the dust of the earth and became a living soul, he was alone. God said: "It is not good that the man should be alone;" and He then formed the

woman and brought her to the man, and gave her to him in wedlock. Jesus said, speaking of marriage:

> Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.—Matt. 19:6.

A man cannot grow to the full measure of a man without a woman; and conversely, a woman cannot grow to the full measure of a woman without a man. They were created together and God intended them to be together in wedlock.

If men and women are to enter into a fulness of joy, it must needs be that the family relationship should continue throughout eternity. That it will so continue in the Church and kingdom of God is the firm belief of the Latter-day Saints. To be born into the world in the first place, and then to be born again—born into the kingdom of God—and finally to enter into the eternity of the marriage covenant—these three conditions explain with clearness the very purpose of life. Surely, brethren and sisters, life is worth living.

I testify to you most earnestly that I do know that the work in which we are engaged is the work of God, and that this is the Church of Jesus Christ. It is so denominated. It is called the Church of Jesus Christ of Latter-day Saints, to distinguish it from His Church in the meridian of time. I know that Christ was and is the Saviour of the world, that Joseph Smith was a prophet of God, and the instrument in the hands of God in founding this work by organizing the Church as He did in 1830. I rejoice in this knowledge. To me it is a glorious testimony, and I am determined, if possible, to hold on to it all the days of my life.

I pray God's choicest blessings upon you my brethren and sisters—the Latter-day Saints, the general authorities of the Church and the local authorities—that this work may go on and be successful. This is my humble prayer, and I ask it in the name of the Lord Jesus Christ. Amen.

GOSPEL TIDINGS TO THE ISLE OF MAN

Elder Richard L. Evans

The stir occasioned by the Gospel introduction to the Isle of Man may well be said to have been inversely proportional to the size of that land dot in the Irish Sea. The Isle, which measures only thirty odd miles in length by about twelve in width, as early as 1840 boasted a population of more than 47,000 inhabitants, many of whom were searching and waiting for truth.

The visit of Gospel messengers there was neither unpremeditated nor hastily planned. In all probability it was in John

Taylor's mind to go there at the outset of his mission. He expressed his intention at least as early as the spring of the year 1840, nearly six months before the undertaking was under way, during a conversation with Mr. Radcliff, agent for the Bible Society and Superintendent of the School of Arts in Liverpool. On that occasion a Miss Brannan from the Isle of Man had been present and had expressed her displeasure at Elder Taylor's views of the outside religious world. Before parting, that worthy missionary told Miss Branman that he purposed a visit to the Isle, and should be pleased to call on her household; to which she replied that she would be pleased to see him, but not as a religious teacher, unless his views were as those of other preachers of her acquaintance.

This provoked a firm but gentlemanly rebuke from John Taylor to the effect that he would visit the Isle of Man with or without her approval; that others would accept his message whether she did or not, and that her request that he be like other ministers, put him in mind of the Prophet Micah, who, when he was advised to speak as the other prophets of king Ahab, replied: "As the Lord liveth, even what my God saith, that will I speak."* It is not likely that John Taylor, outstanding as a gentleman, used just these words in just this abrupt manner, but it was not characteristic of him to leave any room for doubt as to the import of his message in the minds of his auditors.

TWO REASONS

Admittedly, John Taylor had at least two good reasons for paying the long contemplated visit to Manx land. They may be classed under the general heads—sentimental and philanthropic. To be entered under the first head is the fact that the Isle of Man was the place of birth and scene of the girlhood of Leonora Cannon Taylor, beloved wife of John. There the Cannon manor had held place for many generations. But a more important consideration is to be placed under the second head—the proclamation of the Gospel was John Taylor's sole purpose for being in Great Britain—and surely the beautiful Manx Isle with its thousands of upright men and women, was worthy the message of life. At least so felt John Taylor in the early autumn of 1840—and it is now a matter of historical certainty that he was led aright.

The actual departure for the Isle occurred on September 16th, from Liverpool. On that day, accompanied by Elder Hiram Clarke and Brother William Mitchell, an early convert in Liverpool, John Taylor sailed for Douglas and arrived in that principal Isle of Man city on the following day. The fresh scenes that presented themselves, and the fond memories they recalled, stirred the poet soul of Elder Taylor as he first viewed the place of

Life of John Taylor, by B. H. Roberts, page 82.

Leonora's girlhood; his language flowed with fervour and eloquence:

Thou hast passed through trials, Nora, but thou shalt rejoice! Thou hast been driven from thy home for the truth's sake, but thou and thy children shall have a home in the kingdom of God! Thou hast suffered the bereavement of thy husband—the tender association has been severed—that others may be made partakers of endless life; but thou and thy husband shall yet reign together in the celestial kingdom of God. A few more struggles and the battle will be fought, the victory will be ours, and with the redeemed out of every nation we will sing: "Glory and honour, and power, and might, and majesty, and dominion be ascribed to Him that sitteth upon the throne, and to the Lamb, forever and forever.*

So much for sentimental considerations.

COVENANTS—AND BLESSINGS

Within a day or two after the arrival it was decided that Brothers Clarke and Mitchell should take up their labours in Ramsey—the northern city of the Isle—and that Elder Taylor should remain in the town of Douglas. Before the company of three parted for service, they retired to a secluded field a short distance on the road from Douglas to Ramsey, and united in petitioning the Giver of all good gifts, for the success of the work in hand. At the foot of a tree on which Elder Taylor carved their initials, they each placed a stone in remembrance of their covenants with the Lord, and devotion to His work. Brother William Mitchell was here ordained a Deacon. Brothers Taylor and Clarke blessed each other in turn. The Spirit of the Lord attended upon them, and approved; for they spoke in tongues and prophesied and sang songs of praise, and parted company rejoicing.

Returning the short distance to Douglas, John Taylor began at once to make his mission and message known. Visits to associates of his wife's youth, in addition to the many friends that his own attractive personality quickly won, soon lengthened the list of homes in which he was welcomed. After preliminary activities had aroused sufficient interest to justify the action, he rented the Wellington Rooms—the largest and finest hall in Douglas, with seating accommodations for a thousand persons. This distinctly bold stroke had the effect of a gauntlet thrown down, upon the pseudo-religionists of the Isle; and from then on the Manx activities of John Taylor took on a controversial aspect—in printed pamphlet, in private correspondence, in the public press and in public debate. Of this "controversial period" John Taylor wrote as follows in a letter to the Prophet Joseph Smith:

I hired a large room capable of containing one thousand persons and

Life of John Taylor, by B. H. Roberts, page 90.

commenced delivering lectures; great excitement prevailed, and a persecuting spirit soon manifested itself. I held a discussion with one man, a preacher, which had a tendency to enlighten the eyes of the public. Another wrote in the papers, and I answered him; another published pamphlets, and I answered them; another delivered lectures, and I answered them; and I finally challenged any of them to meet me before the public and prove the Book of Mormon and my doctrine false if they could, but this they were afraid to do, and gave up the contest. I see, sir, more clearly every day the impossibility of overturning the principles of truth by any of the foolish dogmas or lame reasoning of this present generation, and how should they? for God has revealed it, and His arm supports it.

FALSE CHARGES

But John Taylor was not without friends during this period of intense feeling. Many volunteered themselves as his champions; they rose in his behalf at public gatherings; his replies to the press were accorded place with the attacks of his opponents; audiences at public gatherings were sympathetic, and his activities were well reported. The account of one public encounter as it appeared in the *Manx Liberal* of October 4th, 1840, is a notable example of the treatment he received from the press:

On Friday evening last, while Mr. Taylor, who professess to be a missionary from the Latter-day Saints, was lecturing in the Wellington Market Hall, in this town, he was interrupted in a very indecorous manner by a party of Primitive Methodist preachers, and a young man of the name of Gill, who is both an itinerant bookseller and a Wesleyan Methodist local preacher, who ever and anon kept annoying him, until at last they so far confused the meeting as to stop the lecturer. There and then, in the fury of their zeal, they appeared ready for combat, but certain individuals possessing more discretion than religious intolerance, quelled the rage of the "disorderlies" and showed the impropriety of such a proceeding, by stating that the room was Mr. Taylor's—that they had met for the purpose of religious worship, and ought not to be disturbed—but if they conceived that the speaker had advanced any thing contrary to the word of God, they had no doubt but that Mr. Taylor would meet them if they appointed a time and place for public discussion.

To this the lecturer consented, but at the same time gave them to understand that he was not favourable to disputation. Next day Mr. Taylor received a letter from Mr. Hamilton, charging him with having "misquoted the word of God; with having mutilated it, added to it, and taken from it; with having uttered blasphemy; and with endeavouring to decoy souls to perdition;" all of which Mr. H. declared himself ready to prove if Mr. T. would meet him at seven o'clock on Monday evening, in the Wellington Market Hall. Mr. Taylor accepted of the challenge on condition that each party should be allowed to choose his own chairman—that Mr. Hamilton should speak first, and be allowed one hour, and that he (Mr. T.) should have one hour to repudiate the supposed charges, and that each should have an additional half-hour to reply.

(*Continued on page 795*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 13, 1928

EDITORIAL

THE SACRED SABBATH

THE INHABITANTS of Zion shall also observe the Sabbath day to keep it holy.

In these latter days the word of the Lord, in Fatherly advice and counsel, for our benefit tells us to keep the Sabbath day holy. It is the Lord's day. By keeping it holy, we enjoy it with Him.

Our Heavenly Father seeks to promote our welfare by teaching us the laws of health, life and salvation. He teaches us how to care for ourselves, so that we may become heirs of temporal and spiritual salvation. In His wisdom He says:

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

The Lord desires us to be clean and pure. Our bodies are holy tabernacles—earthly homes of immortal spirits He has sired. He gives us the key of prayer, with which we may obtain purity, health and happiness. He wishes us to walk in the paths of truth and virtue. By keeping the Sabbath day holy, we form habits that bring us close to Him, and a mantling cloak of righteousness keeps us safe from the bitter winds of sin and adversity.

Again, He speaks:

Remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

He grants to us a day of repentance, forgiveness, worship—that we may walk uprightly in His presence. It is a day of spiritual and physical refreshing, when we are permitted to rid ourselves of past errors, and to renew our covenants, in all humility, with our God and fellowmen.

For verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High.

The Lord has given us the Sabbath for our joyful rest. By the relaxation of our physical and spiritual selves, we are renewed and invigorated. The Sabbath is our day of recuperation and worship—given to us that we may more fully live the Gospel.

Verily I say, that inasmuch as ye do this, the fulness of the earth is yours.

From rest and worship, from relaxation, meditation and hum-

bling ourselves before God, come the wisdom and strength that conquer all. Health, purity and cleanliness of body and mind help us to become rulers of the earth. We gain power, knowledge and dominion; and both temporally and spiritually our souls develop by our obedience to the laws of God—and the command to keep the Sabbath day holy is a law to us.

Let us serve and worship God each day of our lives. Let us hold fast to the iron rod of truth, and remember that the Sabbath is holy—a special day of worship for us; but let us serve the Lord every day—make, as it were, every day a Sabbath.

WESTON N. NORDGREN

GERMAN BOY SCOUT FEDERATION

"MORMON" BOY SCOUT work is being recognized in Germany as a vital, growing force. Representatives from the Späherbund, a national boys' organization similar to the Scouts, met on November 6th, with the leaders of the Boy Scout movement in the Church of Jesus Christ of Latter-day Saints, at Leipzig, Germany, for the purpose of forming a Boy Scout federation.

The new federation is to be known as the "Deutscher Scoutverband." All Scouts are to register with their own respective organizations, which will in turn register them with the new national movement; this will begin on January 1st, 1929.

Details unifying the mode of dress, badges, insignia and equipment, were decided upon. Twelve years is the lowest age at which a boy can enter the "Scoutverband." Scout ranks to be recognized are: Jungscout, Scout I Klasse, Scout II Klasse and Ritter Scout (Merit Badge Scout). The Scout Law, Pledge and Oath of Allegiance as now constituted in the "Mormon" Scout program will be continued. Membership is to be limited to German boys living within the national boundaries. The words: "Sei Bereit"—Be Prepared—are to be inscribed on the Scout badge.

A permanent organization was effected, consisting of seven men: Hyrum W. Valentine, President; Hans John and Fred Tadje, Vice-Presidents; Kurt L'Orange, Treasurer and Business Manager; Arthur Gaeth, Secretary; George Albert Smith, Jr., International Commissioner; and Otto Stollberg, Deputy Camp Chief. Messrs. Valentine, Tadje, Gaeth and Smith will be recognized as members of the Latter-day Saint German-Austrian and Swiss-German missionary forces.

A meeting with international officers was scheduled for December 3rd, at Hamburg.

This is a valued recognition of "Mormon" Scout work in Germany. The whole movement presages great things for German youth, for the Boy Scout of to-day will be the well-prepared man of to-morrow.

MISSION CHANGES

A NEW MISSION is soon to be created, comprising the states of Virginia, North Carolina, Tennessee and Kentucky of the Southern States Mission, and West Virginia of the Eastern States Mission.

Elder Miles L. Jones, of Ogden, Utah, has been chosen to preside over the new mission.

Elder James H. Moyle of Salt Lake City, Utah, has been named to succeed President Henry H. Rolapp, who has been released, as head of the Eastern States Mission. President Moyle will take up his duties shortly after January 1st, 1929.

BRISTOL CONFERENCE

CHELTENHAM was the scene of much activity throughout the preceding week and during the Bristol District Conference, held at the Idniston Hall, High Street, on Sunday, December 2nd, 1928. The Bristol District Elders had advertized the coming conference in a most vigorous and commendable manner, and their labours were fully rewarded by the large number of people, mostly investigators, who were in attendance at the conference.

The morning session was converted into a Sunday School class taught by Mission President John A. Widtsoe. Sister Leah D. Widtsoe, President of the European Relief Societies, led the singing. Both spoke also at the other conference meetings. Several of the local Elders and local officers also bore their testimonies.

Missionaries from the Bristol District in attendance were: President Alma C. Tranter, Elders Frank S. Cragun, De Lamar Holt, Weston R. Clark, LaMont A. Bentler, Elmont H. Crawford, Spencer A. Harris, Wilford N. Hemmert, Joseph A. Checketts, Albert Brain and Sister Annie E. Brain.

Salvation through obedience to the laws and ordinances of the Gospel of Jesus Christ—including physical and spiritual health and eternal life—was shown to be humanity's chief concern. Worldly misunderstandings of "Mormonism" were cleared up, and "Mormon" doctrines were shown to fulfil the requirements of a living and liveable religion—one whose members progress and trust in God.

News reporters were present and gave an excellent report in the *Gloucestershire Echo.*

A missionary meeting convened on the following day. An excellent spirit was manifested at all the meetings.

"THE PEOPLE OF NEPHI had waxed strong in the land. They observed to keep the law of Moses and the sabbath day holy unto the Lord."—BOOK OF MORMON, JAROM 5.

GOSPEL TIDINGS TO THE ISLE OF MAN

(*Concluded from page 791*)

Mr. Hamilton having approved of the conditions, on Sunday Mr. Taylor announced the intended discussion to his congregation, and on Monday evening, at the time appointed, the large room was completely filled with persons anxious to witness the coming conflict betwixt the two champions.

All preliminaries being over and chairman chosen, Mr. H. was called to defend his charges. He instantly rose and commenced his harangue by shewing what a clever fellow he had been, what he had done, and by inference, what he was still able to do. He said that he once took part in a similar discussion, and so effectual were the weapons of his oratory that his antagonist died within three days, and that on a subsequent occasion he was equally successful. This, as might be expected, raised some excitement in the meeting, and created some alarm for the safety of his opponent, who seemed doomed to fall beneath the fatal influence of his death-striking logic. But as he proceeded, it soon became apparent that he was a mere braggadocio, possessing no qualifications save ignorance and presumption. His countenance void of every trace of intelligence—his common-place expressions abounding with tautology—the stiffness of his attitude—the inaccuracy of his language and the monotony of his tone—all indicated his utter inability to effect his purpose, so that the missionary had nothing to fear from the inoffensive weapons of the harmless Hamilton. However, he managed to occupy his hour in the delivery of one of his favourite sermons on the origin, nature, and design of the Gospel, but made not even the most distant allusion in reference to the gross and unfounded charges he had pledged himself to prove.

Mr. T. being called, rose, and expressed his surprise that no proof of the charges laid against him had been attempted; but as he was allowed an hour, he would have to imitate the example of his friend, and preach too. His opponent had said much about the Gospel; he too believed it to be the "power of God unto salvation to every one that believeth;" but it was the Gospel of Jesus Christ, and not a part, but the whole of the Gospel. Mention had been made of different sections of the Church; he did not believe that the Church of Christ was divided into sections. The Holy Spirit did not inspire one party with one opinion and another party with another opinion; God was not the author of confusion; there was one God, one faith, and one baptism. All the different sections of the Church, as they were called, originated in the observance of the opinions of men rather than the Word of Eternal Truth. As the Gospel was unchangeable, and its Author no respecter of persons, the Church at the present day ought to be the same, with regard to its offices, gifts, and privileges, as in the apostolic age. Mr. T. having strenuously defended the above sentiments, then turned to Mr. H. and contended that the section to which he (Mr. H.) belonged was not established on apostolic principles, and that its ministers were not called according to the ordinance of God.

Mr. Hamilton again rose, but utterly failed in his attempt to grapple with the arguments of his opponent. Although a perfect stranger to the

syntax of his mother tongue, he most pedantically boasted of his acquaintance with Greek! He said he had with him a Greek Testament, and that in it he could find a word called Bapto—that it signified to overwhelm, and that to overwhelm, as everybody knew, signified to sprinkle with the hand!! He said that baptism was performed in different ways under different circumstances—that in countries where there was little water they dipped their fingers in a little cup, and that in countries where there was *no water* they baptized with *oil!!!* All this he said he was able to state on account of his great intimacy with history, a knowledge of which, he considered as necessary to a Christian as a knowledge of the Gospel itself!!!!

Mr. Taylor again rose, not to defend his principles, for they had not been attacked, but, as soon appeared, to inflict deserved chastisement on the arrogant simpleton, who had given the challenge without being able to utter a single sentence against his opponent; and this he did right well, for while poor Mr. Hamilton writhed beneath his heavy flagellation, it was truly heart-rending to witness his (Mr. H's) agony. There he sat biting his lips, and shaking his head, and every muscle of his disordered countenance seemed to implore the mercy of the meeting. Mr. T. concluded his speech by affectionately exhorting Mr. H. to repent and be baptized for the remission of sins, and then to enter by the door into the sheepfold.

The time agreed to for the discussion having expired, the following motion was about to be put to the meeting—"Resolved: That as Mr. Hamilton has neither proved, nor attempted to prove, any of the charges made by him against Mr. Taylor, this meeting believes that they are all utterly false, and consequently indefensible." This motion, had it been put, would have been carried by an overwhelming majority. But this was not permitted, for at that moment Mr. Gill, the chairman for Mr. H., sprang on his feet, and dancing mad, "half sung, half screamed," to the following effect: "As I have been implicated as one of the offenders on Friday evening last, I have a right to vindicate my conduct. We met here to discuss certain topics, but precious little has been said. It was I who wrote the letter charging him with having mutilated the word of God, with having added to and taken from it, with having uttered blasphemy, and with having laboured to decoy souls to perdition, and I can prove it! and I can prove it! and I can prove it!" Here his voice was drowned by cries from all parts of the room of "shame, shame"—"put him down"—"put him out", mingled with hisses and groans. The tumult having subsided, he made an attempt to give out the doxology, when "no! no!" from a hundred voices assailed his ears. Then Mr. Taylor, who had conducted himself during the meeting both as a gentleman and a Christian, gave out the doxology, and concluded with prayer, after which the meeting quietly dispersed.*

AN ADMISSION OF THE INADEQUACY OF METHODISM

Following is a sample of the newspaper correspondence that John Taylor was called upon to meet. It appeared in the *Manx Liberal* of October 14th, a few weeks later than the one reprinted above:

Sir—I feel rather surprised and chagrined that the modern delusion,

Millennial Star, Volume 1, pages 178-180.

viz., "Mormonism", should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our town's people from becoming dupes of designing knaves, "and being led away by every wind of doctrine." Above all, I imagined that the two pamphlets issued by that holy, religious and devout man of God, Mr. Hays, Wesleyan minister (to which connection I have the happiness and honour to belong) would have been quite sufficient to prove the fallacy of such a system, and prevent its further spread. But, sir, alas! the case is quite the reverse; numbers continually flock to the Wellington room, and listen with eagerness to the principles there advocated. The members of our society (Methodists) seem to be most conspicuous in sanctioning and promoting this vile and abominable doctrine.

Oh, sir, the result to our connection will be dreadful; the havoc tremendous. Just think of the majority of our *leading* and intelligent men aiding and abetting a cause of this description! Oh, sir, lamentable and heart-rending to witness the beaming countenances, and smiles of approbation displayed recently at Taylor's meeting! I could enumerate a host of our members who regularly attend those anti-Christian meetings.

Oh! Mr. Editor! I quake for the consequence; such a wholesale conversion to Mormonism was never before witnessed in any town or country. What will become of our society? What will become of our class meetings? What will become of our brethren in the faith? And above all, what will become of poor Mr. Hays, that nice and humble man, who so nobly stood forward to expose the errors of the Mormon system; God bless him and preserve him from want! But, Mr. Editor, what makes the case worse is, that a rumor is prevalent that all these pious men are to be baptized! That is, duly immersed in the salt water of Douglas Bay, by that abominable creature, Taylor! Surely, there must be something enchanting about the vile man. Immersion! (my hand shakes while I write) and in winter, too! Oh! Sir! The thought chills my very soul; surely this American dipper intends to drown them; he can have no other object in view; therefore, brethren of the Methodist society, beware! Drowning is not to be envied, and that too in your sins. Besides, what would the venerable John Wesley (if he were alive) say to such conduct? What will the conference say? And what will the world say? I leave these questions to yourselves to answer. In conclusion, brethren, I recommend you to read, mark, learn and inwardly digest the things which belong to your eternal peace, and listen no longer to the follies of men.

Duke Street, Douglas, 29th Oct.* A Staunch Wesleyan.

The literature that came forth from the Isle of Man both for and against the Church of Jesus Christ of Latter-day Saints at this period includes the following:

The Rev. Robert Hays, Wesleyan Minister, Douglas, Isle of Man,

**History of the Church*, Vol. 4, pages 234-236.

published three addresses in pamphlet form, against the Latter-day Saints, which were replied to in the following order:

"An answer to some False Statements and Misrepresentations", published by the Rev. Robert Hays, Wesleyan minister, in an address to his society in Douglas and its vicinity on the subject of Mormonism, by John Taylor, October 7th, 1840.

"Calumny Refuted, and the Truth Defended", being a reply to the second address of the Rev. Robert Hays, by John Taylor, Douglas, October 29th, 1840.

"Truth Defended and Methodism Weighed in the Balances and Found Wanting", being a reply to the third address of the Rev. Robert Hays against the Latter-day Saints; and also an "Exposure of the Principles of Methodism", by John Taylor, Liverpool. December 7, 1840.

. . . .

Several letters written by Mr. Curran, and published in the *Manx Liberal*, Isle of Man, in October, were replied to by John Taylor.

"Mormonism Weighed in the Balances of the Sanctuary and Found Wanting", the substance of four lectures by Samuel Haining, published in Douglas, Isle of Man; a tract of twenty-six pages.

ISLE OF MAN BAPTISMS

Just who were the first persons to be baptized in the Isle, and the exact date of baptism, are details that are not given in any readily available accounts; but suffice it to say that many were baptized, and in a small measure at least, John Taylor was permitted to see the fruits of his labours before he left these shores. In February, to the Prophet Joseph Smith, he wrote:

> I went to a country place on the Island and sat down in the chimney corner, and talked to a few neighbours who came in, and baptized eight and confirmed them the same night, before I left them, nor would they wait until the morning.*

Elder Taylor spent between two and three months on the Isle. His labours were followed, beginning November 16th, by those of Elder J. Blakesley who arrived from America early in the month. He and Elder Hiram Clarke laboured together for a time. On Christmas day, 1840, the two met in Douglas with the brethren who had been baptized, and formally organized the Isle of Man Branch, with John Barnes as presiding Elder, and John Mills, a Teacher, as branch clerk. The meeting was held at the home of Brother John Cowells with whom the missionaries lodged in Douglas. At this time the membership of the branch was reported at about forty. Two months later it had grown to seventy.

Elder Clarke remained until January 8th; Brother Blakesley until February 16th, 1841. One of the local brethren from Liverpool carried on missionary activities for a time after that date—possibly Brother William Mitchell.

Some stalwart stock of the latter-day Church of Christ was cradled on that picturesque Isle of the Irish Sea.

**Times and Seasons*, Vol. 2, page 402.

FROM THE MISSION FIELD

M Men Minstrel: The M Men of the Liverpool Branch, Liverpool District, gave an evening's entertainment of Negro fun and frolic, at Durham House, on November 28th. A dialogue, "Two Black Crows," a one-act play, "Black Boarders" and appropriate songs completed the program, which was thoroughly enjoyed by a large audience.

Branch Conferences: Of the Aberdeen Branch, Scottish District, on November 25th. The "Book of Mormon" theme was well developed by the Sunday School members. In attendance were President William F. McKelvey, Elders Alva L. Ritchie and Melvin L. Condie.

Of the Glasgow Branch, Scottish District, on December 2nd. "The Resurrection" was the theme of the Sunday School. A Pioneer playlet was given. District President William F. McKelvey, Elders David A. Buchanan and Kelvin A. Baldwin were in attendance.

Releases and Departures: The following missionaries have been honourably released and have sailed for their homes in America: Elmer D. White—Ulster and London Districts—released on October 31st, and Clinton L. Mills—Sheffield and London Districts—released on November 19th, sailed from Cherbourg on November 30th, aboard the *George Washington*; James O. Hawkins—Newcastle and Leeds Districts—released on November 23rd, sailed from Southampton aboard the *Majestic*, on November 28th; H. Gardell Jacobson—Leeds, Bristol and Liverpool Districts—released on November 13th, sailed from Cherbourg aboard the *America*, on December 8th; Alma C. Tranter—Leeds and Bristol Districts—released on December 3rd, sailed from Southampton on December 8th, aboard the *America*.

Doings in the Districts: *Birmingham*—The missionaries of the Birmingham District celebrated Thanksgiving with a turkey supper Friday evening, November 30th. An appropriate program followed.

The monthly report meeting was held at Handsworth, on December 1st.

Hull—At a baptismal service held at Pitsmoor, Sheffield, on December 3rd, ten persons from the Hull District were baptized by President Ervin R. Stoker, Elders Wesley B. Ward, Ernest P. Leishman, and confirmed by President Stoker, Elders Ward, Leishman, Roy Allen, Ellis J. Yardley, R. Eldon Crowther, Elbert C. Kirkham and Arthur B. Livingston.

Leeds—On November 24th, the Bradford Branch Relief Society presented the sketch: "The Mystic Mirror" to a large audience.

The Halifax Branch Sunday School held its conference on November 18th. A special program was given.

The Leeds Branch Relief Society held a successful conference on November 25th.

At a baptismal service at the Feversham Street Baths, Bradford, seven persons were baptized by Elders Melvin E. Dunkley, John D. Ford, LeRoi G. Barclay, and confirmed by President Merrill Sandberg, Elders Ford, Kendall H. Curtis, Heber M. Fackrell, J. Willard Harmon, Lowell R. Rich and William E. Egbert. Reports were given in the *Bradford Telegraph and Argus* and the *Yorkshire Observer*.

The Bradford Branch M. I. A. held a conference on December 2nd.

On December 1st, a District union meeting for auxiliary officers was held at Bradford.

The missionaries of the Leeds District met together at Leeds, on November 29th to observe Thanksgiving Day. A turkey dinner was enjoyed.

A farewell social in honour of President Merrill Sandberg, soon to sail for America, was held at Bradford on December 5th.

Liverpool—The Burnley Branch M. I. A. gave a musical concert on December 1st.

The Liverpool Branch Relief Society held a social and sale of work at Durham House, Liverpool, on December 4th. The proceeds realized will be devoted to the Christmas relief fund.

London—At a baptismal service at the City Road Baths, Islington, one person was baptized by Elder George W. Romney, and confirmed by Elder Ralph J. Pugh on December 2nd.

Norwich—Thanksgiving Day was celebrated by the missionaries of the Norwich District at Lowestoft, on November 29th.

A Bee Hive Swarm was organized in the Norwich Branch on December 2nd.

Welsh—On Thursday, November 29th, the missionaries of the Welsh District convened in monthly report meeting at Cardiff. After the meeting all enjoyed a program and Thanksgiving dinner. A social in honour of President Parry, soon to leave for America, was held in the evening. Many non-"Mormons" attended.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN